

ABRAHAM'S  
SVITE FOR  
SODOME. <sup>1004. b. 24.</sup>

A Sermon Preached at  
*Pauls Crosse the 25. of*  
AUGVST.

1611.

By ROBERT MILLES, Preacher of  
*Gedny-fenne, and Sutton S. Edmonds*  
in Holland Lincolneshire.

( \* \* )

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L O N D O N

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the Foxe. 1612.





TO THE RIGHT  
Worshipfull Sir WILLIAM  
WELBY, *Knight of the Honourable order of the BATH, felicitie in this life, and saluation in the next.*  
(\* \*)

**A** *S the Apostle  
to the elect  
Lady & her  
children, whome hee  
loued in the truth: So  
in singlenesse of the  
A 3 same*

2. Iohn 1.

THE EPISTLE

same spirite (Right  
Worshipfull) I conse-  
crate vnto you this spi-  
rituall gift and plaine  
discourse, which as an  
adiutor (rather then  
an auditor) in my pro-  
ceedings, you viua vo-  
celately heard deliue-  
red. Cantare in forc  
was a Romaine absur-  
ditie; and when a man  
speaketh wisely but once  
in his life, he must pre-  
sently



DEDICATORIE.

*sently be in Print, dix-  
it insipies. Such spite-  
full spirites are consu-  
ming Rachels at Le-  
ahs pregnancie: Egyp-  
tian flies in Jsraels fat-  
nesse: muttering Sauls  
at Davids successe: re-  
proachfull Amaziahs  
at Amos industrie:  
and such as, Cum sua  
non edunt, carpunt  
aliena, let them either  
commend or amend, ap-*

Gene. 30.

Exed. 1. 12.

1. Sam. 18. 8.

Am 7. 13.

*A 4 proue*

THE EPISTLE

*proue or publish meum  
or suum. The Orator  
spake better, then these  
men doe, Omnis no-  
stra cura debet in hoc  
versari semper, si pos-  
sumus, vt boni ali-  
quid efficiamus: sin  
minùs, vt certè nihil  
mali. All the good I  
can in this regard is, by  
Scire meum, vt sciat  
alter, and for sinister  
censure I answere with  
the*

DEDICATORIE.

*the Prophet : My  
iudgement is with the  
Lord, and my worke  
with my God. It is fa-  
thered of S. Hierome,  
Se cælum flagellis ad  
tribunal Dei, that he  
was whipped before  
Gods seate for his in-  
cessant reading of hu-  
mane Authors : and  
that hee was accused  
there, quod Cicero-  
nianus, non Christi-  
anus*

Esay 49.4.

*Sarah Smith her booke*

THE EPISTLE

anus foret, and therefore he made a vow utterly to abiure them.

And in this age of vanitie, wherein prophane pamphlets are as daintie nouelties, as Apes and Peacocks were in Salomons dayes from Cilicia? what can beter beseeme Christians, then to read sacred Historie, and to meditate in that, which tendeth

1. King. 10. 22.

DEDICATORIE.

*tendeth to edification,*  
in eodem prato lepu-  
rem, lacertum, flo-  
rem reperiās : *and if*  
*perhaps cinical Alex-*  
*ander by cumicall cu-*  
*riositie out of Samp-*  
*sons dead Lyon ex-*  
*tract poyson, yet a well*  
*affected Apollos will*  
*find foode and sweete-*  
*nesse. Sith importuni-*  
*tie hath preuailed with*  
*me among others spec-*  
*tare*

Rom. 15. 2.

Iud. 14. 14.

THE EPISTLE

Apoc. 15. 2.

tare & Spectari, I  
commend this labour  
(Right Worshipfull)  
to your acceptance and  
protection, which if you  
shall please to patronise  
now floating like a poore  
Hollander in an Arke  
of reede in this Sea of  
glasse, and iniuriously  
handled by prophane  
Philistins; Tu patronus  
eris, quando maiora canemus.

Your Worships in all in-  
tegritie duly deuoted,  
*Robert Milles.*



*Abrahams suite for  
Sodom.*

GENESIS 18. 32.

*I will not destroy it for  
tennes sake.*

**R**ight Honourable,  
right Worship-  
full, and blessed  
beloued: *Ignis non  
melius quam igne,  
& amor amore accenditur*: As the  
flame is continued by fire, so  
friendship by reciprocal amity,  
saith *Ambrose*. And this was  
seene and obserued in GOD  
himselfe, the first friend and lo-  
uer of mankinde, towards his  
seruant

*1. Iob. 4. 10.*

*Abrahams suite*

seruant *Abraham* the father of the faithfull. For as God did manifest his professed loue by manifold promises to him, and daily conference with him ; So *Abraham* againe repayed God (*lege talionis* as it were) for requitall, obedience, sacrifice, prayse, and prayers, so that both their affections mutually were reuiued and preserued by such friendly meanes, euen as fire is maintained by fuell. Among sundrie signes of Gods fauour toward *Abraham*, God was neuer more familiar with him then in this Dialogue, and neighbourly parlee, betwixt them two in behalfe of the *Sodomites*. For when God purposed in his secret and sacred wisdom to destroy the Citty of *Sodome*, (whose sinnes cryed for



*for Sodom.*

for vengeance from heauen) he first after the manner of men paused on the matter, and was loth to doe it, before he had taken the aduise of a friend, or before he made *Abraham* (whom the Apostle tearmeth Gods friend) priuie to his purpose: *Shall I hide from Abraham that which I doe?*

*James 2. 23.*

*Verse 17.*

Hereupon *Abraham* assured of Gods loue, began to argue, and to reason the case with God, and often crauing pardon for his bouldnesse, he told the Lord, that it stood not with his iustice and credit (who is high Lord chief Iustice of the whole world) to destroy the righteous with the wicked: and therefore desired him, if there could be found fifty good men in the Citty, to spare it for their sake: which

*Abrahams suite*

which God of his mercy, wherewith he alwayes tempereth his iudgements, fauourably granted, and easily yeelded vnto. *Abraham*, straightway goeth with a priuie search through the City of *Sodom*, and at last after much labour lost, he returned to God with a *non est inuentus* : and then after the manner of courtly Petitioners, *Qui timide rogat, negare docet* : He that asketh faintly, teacheth how to be denied flatly, as *Seneca* speaketh. *Abraham* proceeded further, and still (vnder correction for his presumption) he obtained from God a writ *ad melius inquirendum*, and then he falleth from fifty to fye and forty, then to forty, so to thirty, nay, to twenty : and at last remembring, that God would

*for Sodome.*

*Ezekiel, 18. 23.*

would not the death of a sinner, he vrgeth him with his promise, and now the sixt time he prayeth the Lord to spare *Sodom*, if it shall affoord but ten righteous persons. And in these words God setteth downe his rest, and finall resolution, and bids *Abraham* take it for an answer, and so content himselfe: *I will not destroy it for tens sake.* So that my discourse at this time for your fairing (right Honourable, right Worlhipfull, and blessed Brethren) may be called *Abrahams suite for Sodom*, wherein for methode and memory sake I wil tye my selfe to three parties, which shall stand in stead of three parts.

First, in God his slownesse, in executing iudgement, and punishing sinne.

B Secondly,

*Abrahams suite*

2

Secondly, in *Abraham*, the sympathy, and compassion of the godly for their brethren.

3

Thirdly, in *Sodom*, wherein ten righteous persons could not be found, the small number of the faithfull, and fewnes of good men in the Church.

*Deut.* 32. 6.

*Esay* 63. 16.

*Ma'tt.* 1. 6.

*Matth* 23. 9.

2 *Cor.* 6. 18.

1. *Pet.* 1. 17.

Among all the names of God in the whole and holie Scripture, there is one more familiar, comfortable, and delightsome to his children, then all the rest, and that is the name of Father, which he most commonly practizeth in nature. For as affectionate fathers, and indulgent parents in correcting their children giue an admonition before hand, rebuke goes before the rod, and a warning before the whipping: So it pleaseth our heavenly Father in executing

for Sodom.

ting due punishment for our  
sinnes, to giue vs a *caueat* before  
his *capias*, and alwayes to warne  
vs, before he wound vs. Thus  
did he deale fatherly with the  
first world, to whom he graun-  
ted aboue an hundred yeares  
space for repentance, whilst  
that *Noah*, (whom the Apostle  
calleth *δικαιοσύνης κήρυκα* the he-  
rauld or preacher of righteouf-  
nesse) was composing the Arke  
for securitie of the worlds re-  
mainder. Thus dealt God with  
populous *Nininy*, and would  
not suffer sleepy-headed *Ionas*  
to rest, vntil he had proclaimed  
his embassage in the streetes.  
Thus did the Messiah Christ  
shew himsef a father to *Ieru-  
salem*, who would often haue  
gathered them together, and  
saued them, but they would

Gen. 6.

2. Pet. 2. 5.

Ionas 3. 1.

Math. 23. 37.

B 2

not.

*Abrahams suite*

*2. Pet. 2. 7.*

*Lament. 3. 32.*

*Sapien. 12. 12.*

nor. Yea, thus long did God forbear the Citty of *Sodom*, and dayly forewarned them by righteous *Lot*, whose soule was cōtinually grieved at their vncleanenes, and duly presaged their ouerthrow. It is memorable of *Bias* a Iudge of *Greece*, that he neuer gaue sentence of death vpon any on the bench, but hee sorrowed, and shed teares. And such a tender-hearted Iudge is God himselfe in punishing sinners, as that nothing grieueth him more, then to condemne a sinner, or to cast away a man by death: which the Prophet considering, said, *God punisheth not with his heart.* And the Wiseman layeth forth Gods vnwillingnesse to correct, as plainely, *Thou chastnest them measurably that goe wrong, and warnest*

*for Sodome.*

warned them, by putting them in remembrance of the thing wherein they haue offended, that leauing wickeānesse, they may beleue in thee. The sweetest lesson that cuer *Dauid*, Israels sweet Singer either felt or sung at any time voluntary on his harp and ten-stringed instrument, it was of Gods mercy, all his descant was of Gods patience, and the foote and burthen of all his Psalmes is nothing els but of Gods long-suffering, the kindnesse of the Lord: his mercy is ouer all his workes, and the mercy of the Lord endureth for cuer.

Yea, further to shew you how loth and vnwilling God is in punishing sinne, the Prophet resemblance the Lord to an Archer, which bendeth his bowe, vnlocketh his quier, and rub-

B 3

beth

*2. Sam. 23. 1.*

*Psal. 36. 15.*  
*103. 8.*

*145.*

*136.*

*Psal. 7. 12.*

*Abrahams suite*

beth his shafts before he shoot.  
And to a man of warre, which  
stretcheth himselfe, flourisheth  
with his weapons, trauazeth  
his ground, and whetteth his  
sword before he strike. *Theodo-*  
*sus* the Emperour was so mer-  
cifull, as that he alwayes gaue  
ten dayes liberty to the enemy  
for deliberation, before hee  
would shew any extremitie.  
And as kind a Captaine was he,  
who in besieging any Citty first  
vsed to display a white ensigne,  
next day a blacke banner, and  
at last (if they would not yeeld)  
red colours in signe of bloud,  
fire and sword. O Blessed be-  
loued, and Christian Citizens,  
farre more pittifull is the Lord  
of hosts towards sinners, long  
suffering, great in mercy, and  
repenting for euill, as the Pro-  
phet



for Sodome.

phet speaketh; and Hee is the  
God of Peace, and not of dis-  
sention; and such is his lenity  
in iudgement, as he is loth to  
plucke his hand out of his bo-  
some, first offering composition,  
and a peaceable truce to the sin-  
full, and alwayes soundeth a  
friendly parlee of mercy, before  
his fearefull alarum of iudge-  
ment; and hence the Apostle  
truely calleth him, *The God of  
patience and consolation.* Hugo  
vpon these words, *Trabe me,*  
Draw mee, sayth, That God  
draweth men vnto himselfe,  
*Aut terrendo nimis, cadendo fla-*  
*gellis, aut blandiendo beneficijs. i.*  
Either by terrifying vs by me-  
naces, scourging vs by iudge-  
ments, or wooing vs by bene-  
fits; so that G O D neglecteth  
no oportunitie, and vseth all

B 4

meanes

1. Cor. 14. 33.

Rom. 15. 5.  
Cant. 1. 3.

*Abrahams suite*

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*Abrahams suite*

*Osee. 11. 4.*

*Zach. 11. 7.*

*Isa. 40.*

*Numb. 17. 8.*

meanes possible to reclayme  
sinners, and to win soules. And  
herewith he sometimes vpbrai-  
ded *Israel* : *I led them with cords*  
*of a man, euen with bonds of loue.*  
The Prophet *Zachary* in laying  
foorth Gods delay in execution  
of his iudgmēt, secondeth him,  
whether the Prophet bring-  
eth in God in the person, habit,  
& shape of a Shepheard, which  
leadeth his flocke with two se-  
uerall staues, of sundry names,  
and diuers properties: *Nognam,*  
and *Chobelim, incunditatem, &*  
*dissipantes*, and as our translation  
hath it, *Bewty, and Bonds.* So  
that Gods chief staffe is *Bewty,*  
enamuled with rich iewels of  
mercy, and set with pretious  
pearles of blessings, fairer then  
*Aarons* rod flourishing with  
blossomes, and loaden with  
ripe

for Sodome.

reclayme  
les. And  
es vpbrai-  
with cords  
ds of lone.  
in laying  
execution  
deth him,  
et bring-  
on, habit,  
d, which  
h two se-  
y names,  
*Nognam,*  
*atem, &*  
ranslation  
onds. So  
is Bewty,  
iewels of  
precious  
airer then  
ing with  
den with  
ripe

ripe almonds. And this Sheep-  
hooke God first houldeth vp in  
ligne of mercy and fauour, and  
pitty towards sinners, and here-  
unto alludeth the kingly Pro-  
phet, and Propheticall Shep-  
heard, *Pascens Israel auscultat, au-*  
*cens tanquam pecus Ioseph.* Thou  
which feedest *Israel* heare, lea-  
ding *Ioseph* as a Sheepe. Now  
whē this staffe of Bewty beares  
no sway, nor that we will not be  
ruled by this goulden scepter  
of Bewty, then God breaketh  
it in his fury, as *Moses* did the  
tables of stone, and betaketh  
him to his other staffe Bonds,  
and this is grieuous, *It is a feare-*  
*full thing to fall into the hands of*  
*the Lord.* And all this is nothing  
else, but to manifest, how God  
delighteth in mercy, and how  
loth he is at all times to execute  
iudge-

*Psal. 80. 1.*

*Exod. 32. 19.*

*Hebr. 10. 31.*

*Abrahams suite*

iudgement. Thus God heere dealt with *Sodom*, who would not in any wise destroy it, if among many thousands hee could haue had but his tithe, ten righteous persons, *I will not destroy it for tens sake.*

But what shall I stand to display the patience, longanimity, and suffering forbearance of the Lord towards the first age, *Ninuy, Ierusalem, or Sodom?* Haue these places tasted, and seene the goodnes of the Lord aboue all others? Shall wee with the hartburning *Israelites* murmure and complaine: *Num Dominus in medio, an non?* Haue not wee tasted, nay, haue not we surfeited of the Lords mercy, and long suffering? O blessed beloued and Christian Citizens, euen this our *Israel* wherein we liue,

*Exod. 17. 7.*

*for Sodom.*

liue, this *Canaan*, which we inhabit, God in his patience and compassion hath had as vigilant an eye ouer it, as euer he had ouer the holy land from the beginning of the yeare vnto the end thereof, and in respect of that fauourable aspect, wherewith God hath alwayes beheld, and vpheld this Land, and this people: I may say of it, as *Sylvius* doth of *Rhodes*, *Semper in sole sita est Rhodes*, The glorious sunne-shine of Gods loue, the comfortable beames of his blessings, and the forceable reflection of his mercies haue continually beene transplendent through this region, and haue ouershadowed this land, as the Cherubins the Mercy-seate, as with this Iland, *Hee hath not dealt so with every nation.*

Nay,

*Dent. 11. 12.*

*Exod. 25. 20.*

*Psal. 147. 20.*

*Abrahams suite*

**Lament. I. I.**

**Iere. 3. 22.**

Nay, euen this new *Ierusalem*, this *μετράπολις* of the whole world, great among nations, and Princesse among Prouinces, no place more then this Citie, hath in all treasons, conspiracies, insurrections, plagues, and other iudgements beene so much forborne, gently forewarned, and measurably punished, that when the Lord God had as iust a quarrell against it, as euer he had against *Sodom*, yet he neuer destroyed it, so that this people may sing with the Prophet this encomiasticke of Gods mercy, *It is the Lords mercie, that we are not consumed, because his compassions faile not.* And all this while that I speake of nothing else but the mercie of God, this is a doctrine I know, that maketh vp the mouth



for Sodom.

mouth of a worldling : O this  
sweete louc-song of Gods long  
suffering, is a fit of mulicke fit-  
ting a carelesse carnalif, and to a  
dissolute liuer it is like *Mercuries*  
still pipe, which played *Argus*  
his hundred eyes asleepe at  
once . Yea, the whole world  
now adaies dreames on mercy,  
loueth to heare of mercy, ho-  
peth of mercy, presumeth on  
mercy, wholly groundeth on  
mercy, and hereby abuse all  
Gods mercy, and because God  
is so patient, and mercifull, they  
presume thereof, and make too  
bolde with God, tempting and  
prouoking him by continuall  
breach of his law, according to  
that of the Wiseman, *Because*  
*all workes are not presently puni-*  
*shed, men fearelesse commit mis-*  
*chiefe.* Thus *Adam* not seeing  
Enah

*Abrahams suite*

**Gen. 3. 6.**

*Enah* presently to dye, stood a long time in a quandary, & *inter precem mulieris & preceptum creatoris*, as *Bernard* speaketh, betwixt his Wifes demaund, and his Creators commaund, at last thinking GODS word wind, resolved, and did eat.

**Iero. 23. 13.**

Thus *Israel* gibed and iested at Gods threatnings by his Prophets: *a ich dabar lehovah, iabona*, where is the word of the Lord? let it come now. Thus the Psalmist inferreth the prophane abuses of Gods mercy:

**Psal. 73. 11.**

*Quomodo sciuit Deus? Est scientia in excelsis? i.* How came God to the knowledge of this? Is there knowledge in him aboue? And this contempt of Gods iudgements thundered out of his word, and this abuse of Gods forbearance in not destroying.

*for Sodom.*

stroying, it was that crie which  
peared the heauens from *Sodom*.

Now then to dash the mirth  
of Mercy-men (which are the  
merry-men of the world) and  
to tell them what they are to  
hold vnto, for their presumpti-  
on of mercy, abuse of Gods pa-  
tience, and delay of repentance:  
who, though they liue neuer  
so dissolutely, as though there  
were neither Heauen nor Hell,  
God, nor Diuell, yet if they  
may haue but one howre to  
repent, they aske no more, they  
are safe, and assure themselues  
of saluation, if on their death-  
beds they haue but strength  
and libertie to breathe out a  
poore *peccavi*, and crye G O D  
mercy: *Vox Diaboli, non homi-*  
*nis*, The voyce of a Diuell, not  
of

of a man. Of all spirituall graces, and gifts of God, Repentance is the greatest, which he dayly offereth, and when hee seeth both his mercy and repentance to bee skorned, and grow in contempt, that we still liue in sinne, neuer leaue sinne, vntill wee bee readie to dye in sinne: what mercy can such a wretch expect at his death, who hath abused Gods mercy all his life? And what kind of repentance call ye that, when, if hee might haue liued any longer, would neuer haue dreamed of repentance? It falleth out with Gods mercy, as with Manna, which God commaunded to be gathered early in the morning, and reserued too long became corrupt. So the true and heauenly Manna, the Mercie

*Exod. 16. 20.*

*for Sodome.*

cie of God, it is sweetest, when it is gathered and apprehended in the goulden morning of a mans youth, but when it is sought in the euening, in a mans dotage, and at a mans death, when a man is weakest, and not able to employ either hand, eye, eare, or tongue, like an Idole. O this is a dangerous gathering of Manna, and an vnseasonable seeking of mercy, and to such *Augustine* giueth a cold comfort: *Maledictus, qui offert florem iuuentutis sua Diabolo, & facem senectutis Deo reseruat. i.* Cursed is he, who offereth the prime of his youth to the Diuell, and reserueth the corrupt dregs of his ould age for God. *Gregory* vpon the watches mentioned in the Gospel, saith, that there be three watches in

*Eccle. 12. 1.*

*Psal. 135. 17.*

*Math. 14. 25.*

C

a

*Abrahams suite*

a mans whole life, wherein it behoueth him to be carefull, and as a wakefull and warie watch-man to keepe his watch. The first is Childhood, the second Youth, and the last Olde age: So that he which remissely passeth ouer his Childhood, let him be more carefull of his watch in Youth: and if he passe his Youth ouer his head dissolutely, let him in any case looke to his last watch of Olde age.

*Nam quos diu, vt conuertantur, toierat, non conuersos durius damnat. i.* Those whom God suffereth long in hope of their conuersion, he condemneth more grievously not being conuerted: And therefore the holy Ghost giueth a short day, *Hodie si in voce eius audieritis*, To day if ye will heare his voyce.

*Psal. 95. 7.*

This

for Sodome.

This is the cause, why many and most rich men make bad and vncomfortable ends, and die so disquietly, that with olde *Simeon*, they depart not in peace, and with *Iacob*, they plucke not their feete vp into the bed, for that, as *Bion* speaketh, a dissolute life maketh a desperate end. And surely for further veritie herein, I could yet neuer obserue in my priuate experience, (which hath beene somewhat more then ordinarie in these cases) that a worldly man, the man of earth, a morrow repenter, or a mercy-mocker, who in his life hath chiefly followed the world, and the pleasures and proffits thereof, euer made good end, or desired to be dissolued, but like *Tantalus* in hell (*Auido fu-*

*Luc. 2. 29.*

*Gen. 49. 33.*

*Psal. 10. 20.*

*Abrahams suite*

*Eccle. 41. 1.*

*gaces captantem ore cibos*) tortured, not to taste of meate, ready to fall in his mouth. Such at their ends, when they purposed to repent, had no mind, no ioy, nor power to repent, and when they presumed of mercy, they perished in misery: which the Wiseman in his obseruance complaineth of and lamenteth: *O Mors, quàm amara est tui memoria homini pacificè viuenti in his, quæ sunt eius?* O Death, how bitter is thy sting to a man that liueth securely in his substance? So then for this point of delaying, or rather decaying repentance, and abuse of mercie, I am of *Bernards* mind, that among infinite delayers hardly one saued; and of *Hieroms* opinion, that such liuers seldome or neuer make a good end. Let then



*for Sodome.*

then such as liue desperately  
without feare of iudgement,  
and yet dye presumptuous of  
mercy, be packing with this  
*mittimus*, made by the prudent  
Counsaillor, *Say not, the mercy of  
the Lord is great, he shall put away  
the multitude of my sinnes: For  
mercy and wrath make haste with  
him, and his indignation shall rest  
upon sinners:* and as it follow-  
eth in the seauenth verse, *Put  
not off from day to day, for sud-  
dainly shall his wrath breake forth,  
and when thou art without care  
and secure, thou shalt be destroyed.*

*Ezek. 9.6.*

Let Sodoms destruction then  
become our instruction, and  
let it be a fearefull *Felix quem  
faciunt*, vnto all those that feare  
not iudgements threatned, a-  
buse mercy offered, and deferre  
repentance till the last cast.

*Abrahams suite*

*Julius Caesar*, the founder of  
your *Milo*, and tower of *She-*  
*chem* (Christian Citizens) gaue  
the *Snaile* in his Ensigne, with  
this Motto, *Lentè festinandum*,  
Softly and safely: And Gods  
poesy, although it be *Tardus ad*  
*iram*, Slow to wrath: and that  
with *Qu. Fabius* the *Romane*,  
*Cunctādo restituit rem*, although  
God be long in comming, and  
slow in doing, and march faire  
and easie in punishing sinne, yet  
at last, when God can forbear  
no longer, nor endure our in-  
dignities, nor brooke our con-  
tempt of his honourable mer-  
cies, then like *Iehu* the sonne of  
*Nimshi*, he marcheth furiously,  
and at once he payeth vs home  
for all: and against this let eue-  
ry good man pray, *O Lord cor-*  
*rect me, but with iudgement, not*  
*in*

3. Reg. 9. 10.

Iere. 10. 24.

for Sodom.

in thine anger, least thou bring me to nothing.

Furthermore, it resteth yet, (and that appertinently) to consider, why God especially singled out *Sodom*, and chiefly bent his force against it, and wherein *Sodom* sinned aboue all other places besides, in so much that *Sodom* is famous, or rather infamous in the course of Scripture. First, the people are sayd to bee *Cattaim ladonai meod*, *valde peccatores coram domino*: and againe, *The Iewes vine is like the vine of Sodom and Gomorrah*: and againe, *They declare their finnes, as Sodom*: and againe, *The iniquitie of my daughter Ierusalem is greater then Sodom*: and againe, *Contemners of the Gospell shall haue easier iudgement, then Sodom*: and againe,

Gen. 13. 13.

Deut. 32. 32.

Isay 3. 9.

Lamen. 3. 6.

Math. 10. 15.

C 4

Sodom

*Abrahams suite*

2. Pet. 2. 6.  
Iude 7.

*Sodom and the Cities thereof were wicked, and made examples for vngodly liuers. Let vs then take a glaunce, if not a suruay of Sodoms finnes, and see what they were, for which God destroyed them.*

Ezekiel 16. 49.

*Sodoms  
finnes*

The Spirit of God maketh no long beaderowle of them, but abstracteth them, and like four Coach-horses which draw the Chariot of iniquitie, yoa-  
keth them thus. *Pride, Fulnesse of bread, Idlenesse, Contempt of the poore, this was the iniquitie of thy Sister Sodom.* What, were heere all Sodoms finnes, and all that God could obiect against it, or charge *Sodom* withall? Vnder this number of foure, their manifold finnes are in-  
ferred, as *For three transgressions of Damascus, and for foure, For three*

*for Sodome.*

*three transgressions of Tyrus, and for foure: For three transgressions of Moab, and for foure, whereby a multitude is meant. And as Leah called her first child Gad Bagad, a companie-commeth, presaging her increase of issue, so these foure mother sinnes and capitall vices of Sodome had many fellowes, many followers and partners, like trait'rous Absalon and Achitophel, which by their flattery drew many mens hearts after them.*

*The first sinne of Sodome like to Pharaohs desperate fore-horse, which set first foot in the Sea, it is Pride, which alwayes loveth superioritie and prioritie. If there were seauenty times seauen deadly sinnes, Pride would be first. Pride affecteth principalitie. Pride will haue the*

*Amos 7. 3.*

*Gen. 30. 11.*

*2. Sam. 15. 12. |*

*Exod. 14. 25.*

*Abrahams suite*

**2. SAM. II. 15.**

**Eccle. 10. 13.**

the higheft roome, and Pride  
is heere placed first, as *Vriah* by  
*Dauid* in the forefront of the  
battell. And worthily hath  
Pride preheminance, for it was  
the first sinne which vsurped  
heaven, intruded it selfe into  
Paradise, and hath now like  
conquering *Alexander* ouer-  
runne the whole world. *Super-*  
*bia in calo nata est, sed velut im-*  
*memor, qua via cecidit, illac nan-*  
*quam redire potuit,* Pride, sayth  
*Hugo*, was bred in heaven, but  
could neuer yet call to minde  
which way it fell, nor find the  
way thither againe. And the  
Wifeman saith more, *Αρχὴ ἀμαρ-*  
*τίας ἡ ὑπερηφανία. .i.* Pride is the  
beginning of sinne. Since the  
fall of our great beldame *Euah*,  
Pride is held the womans sinne,  
and posted off to her, *ὡς ἀδελφὴ*

54pp

*for Sodome.*

*sippoxin*, as to the weakest vessel. If therefore women would see themselves and their pride in a glasse, I referre them to the Prophets Cristall, (it may be called the womans Chapter) where God threatneth, and crieth out against all the new-fangled toys, infinite fashions, and disguised garments of that sexe, whereby their Pride, as the Tauerne by the Yuy-bush is descryed for Sodomiticall. And for proud men otherwise in hart, which will be *aut Cæsares, aut nulli*, commaunders, or nobody; like to *Saul*, higher then any of the people by head and shoulders: the Apostle stoppeth their mouths strangely, *God resisteth the proud*. To this purpose it is memorable how the ancient Romans portrayed

1. Pet. 3. 7.

Esa. 3. 16.

1. Sam. 9. 2.

James 4. 6.

*Abrahams suite*

traitured Pride like the Diuell  
with a triple Crowne on his  
head. On the first was engrauen  
*Transcendo*: on the second *Non  
obedio*: on the third, *Perturbo*.  
A proud man first aimeth at a  
high place of authority, then  
hee makes lawes and keepes  
none, but liueth as he listeth,  
and at last *perturbat omnia Da-  
uus*, there is no quiet, no peace,  
where hee dwels, nothing but  
trouble and discontent. They  
that neuer saw a Pope, beholde  
this picture, and you shal hard-  
ly know whether he be a So-  
domite, or a Diuell. In a word,  
I will say no more of a proud  
man, then *Innocētius* wil sweare  
for me, *Omnis ferè vitiosus dili-  
git sibi similem, solus superbus odit  
superbum*: Whereas among o-  
ther sinnes the drunkard loues  
his



for Sodome.

his fellow, the theefe his partner, and the adulterer his consort: yet one proud man (if two be neighbors) neuer brooketh the other, but like *Eteocles* and *Polynices* smoke, their breath is odious *pro & cōtrà*. So that this proud sinne, and sinne of pride it brought with it enuy, malice, hatred, wrath, discord, suites, quarrells, and breach of brotherly loue.

The second sinne of *Sodome*, is *Fulnesse of Bread*, a sin, where of God gaue *Israell* warning aforehand, that when they should come into the promised land of *Canaan*; and there had glutted themselues, and were full, then beware, least thou forget thy Lord, &c.

This was *Baltazars* sinne, who at his riotous banquet, in excesse

*Deut 6, 11.*

*Abrahams suite*

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*Abrahams suite*

*Dauid 5. 6.*

*1. Sam. 25. 11.*

*Luke 16. 31.*

*1. Cor. 15. 32.*

excesse of wine , amongst his Princes, wiues and concubines; forgat the Lord so farre , as Gods finger chalked his folly on the walles. In this fulnesse sinned churlish *Nabal*, in forgetfulnesse of poore *Dauid* and his tyred followers. And in this fulnes perished the gluttonous belly-god in the Gospell, who would rather choake with the crust, then hungerbitten *Lazarus* should haue the crummes.

O I feare me, Blessed Brethren, that we haue in these daies many Sodomites, boone companions, and sensual good fellows quite drowned and overwhelmed in this sinne of *fulnesse of bread and drink*. These are those beasts, with whome the Apostle encountred at *Ephesus* after the maner of men, whose chiefe schoole

*for Sodome.*

*school point was this, Let vs  
eate and drinke, for to morrow we  
shall dye. Against these gorman-  
dizing Epicures God grieueth  
and denounceth a woe, that  
eate the lambes of the flocke, and  
calues out of the stall, drinke wine  
in bowles, and annoint themselues  
very costly, But no man saith hee is  
sorry for the affliction of Ioseph.*

*Amos. 6. 6.*

And let mee the vnworthy  
messenger of God aggrauate  
my Lord & maisters complaint  
and continue with homely *A-  
mos* a iust exclamation against  
luxurious drinkers, and insatia-  
ble sponges, who see, that a  
great and small cup can be but  
filled to the brimme : and yet  
they themselues enforce their  
owne vessels, and carcases to o-  
uerflow, and with the superflu-  
ity of their fulnes drown them-  
selues

*Abrahams suite*

selues not onely in drinke, but  
in a flood of wickednes. O what  
an horrible shame is it in *Israell*,  
when through simple snuffes of  
strong drinke, and pure wine,  
many floures of chambers, and  
pauentents in houses are more  
moist & slippery, the channels  
in your streets? Is not this  
also a sin of *Sodom*, when the sur-  
feiting reuersion of fatte tren-  
chers shall be cast vnder the ta-  
ble to dogges? Christ who for  
our sakes often was an hungred  
neuer did it, vtterly misliked it,  
and expressely forbad it, and  
*Dines* his dogges chose rather  
to feede on *Lazarus* his soares,  
then of such sinfull diet. Right  
honourable, right worshipfull,  
and Religious Citizens, I will  
confesse with the Apostle, and  
thinke my selfe happy, that I  
speake

*Math. 7. 6.*  
*Luke. 16. 21.*

*Acts. 28. 3.*

for Sodom.

speake this day before them,  
who haue knowledge of Cu-  
stomes and lawes, and therefore  
I beseech you to heare me pati-  
ently. Among all politicall laws  
of the Persians, (which till this  
day are famous for their cer-  
tainty, there neuer was anie  
more profitable either to Gods  
church, or the common wealth  
then that of King *Ahasuerosh*,  
observed especially in his own  
Court for order of drinking,  
when none might compell a-  
nother to drinke, but at euery  
mans pleasure vnder paine of  
displeasure. And not vnworthy  
is *Plato* reported for diuine,  
who forgat not this among his  
constitutions, *Μη οὐμνηται ἀλλή-  
λοις*, no man to drinke to ano-  
ther. But wee like swelling and  
swelling Sodomites, drinke till

Esdr. 1.3.

D

our

*Abrahams suite*

*Act. 1. 18.*

*Iob. 40. 18.*

our bellies breake in the midst,  
as *Iudas* did : drinke with *Bohe-  
moth*, that can draw vp Iordan  
into his mouth, taketh it with  
his eies, and thrusteth his nose  
thorow, whatsoeuer meeteth  
him, and ten times worse then  
beasts that drinke for necessity,  
we by only drinking, metamor-  
phize our selues into beasts. As  
excellently, as truly sayd hee,  
*Nos cælum terra miscemus*, We  
mingle heauen and earth toge-  
ther, that is, the herbs and fruits  
of the earth, all variety of fish  
in the waters, all the fowles of  
the aire, all the strong wines,  
odours, and spicery procreate  
by the fire wee congeest, and  
heape into a dunghill belly,  
and all little ynough, and thus  
we sinne with our Sister *Sodom*  
in fulnesse: Heere then (to shut

vp



for Sodome.

vp this point) the diuine meditation of abstinent *Augustine,*  
*Illud ante omnia rogo, & per tremendum diem iudicij, vos adiuro,*  
*&c.* Brethren, sayth he, I intreate you one thing aboue all the rest, and thereunto I adiure you by the dreadfull day of iudgement, that as often as ye feast one another, ye would banish one custome out of your banquets, euen as the Diuels poison, namely, when as men meete, they vse to drinke either voluntary, or vrged *grandi mensura, sine mensura,* in great measure, without measure: because this vse hath hitherto remained by tradition from Pagans and the Heathen, and therefore becometh not a seruant of Iesus Christ. And this sinne of fulnesse it ingendred

D 2

riot,

*Abrahams suite*

riot, drunkenesse, whoredome, and forgetfulnesse both of God and man.

Next, followeth Idlenesse, *scelere ante alios immanior omnes*, as bad as the worst, and worse then the rest. That Idlenesse is no small sinne, observe from the Creation, and ye shall find, that the Creator placed not *Adam* in *Eden* as an idle sirruayer, to stand gazing, or to walke vp and downe till he was weary, but *ad colendum, & custodiendum* to till it, and keepe it. And so farre did God disallow idlenesse in the common-wealth of Israel, as he by an edict and prohibition forbad idle begging. In the Primitive Church, this was a great matter, which *Paul* found fault withall among his charge, *Wee heare, that there are*

*Gen. 3. 15.*

*Deut. 15. 3.*

for Sodom.

are which walke among you inordinately, and worke not at all: Them, that are such, wee command and exhort you by the Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread: and to cut off such rotten members, he setteth downe a penaltie, *Hee which will not worke, let him not eate.* Blessed beloued, I cannot iustly complaine of this *Ierusalem*, nor make your Citie Sister to *Sodom*, (God forbid) for idlenesse, so might I incurre *Scandalum magnatum*, and for my *Va vobis* purchase a *Coram nobis*, this place being an open enemy to idlenesse, and farre from *Sodom* in this sinne especially. Why? heere are the aduēturous Merchants of *Tyre* and *Sidon*, which bring Gould from *Ophir*, and Merchandize

2. Thef. 3. 12.

D 3

from

*Abrahams suite*

from *Arabia*, Heere is the curious hand of *Hiram* daily busied in expert worke of brasle. Here ye may heare melodious *Iubal* praying God earely and late on the musicall instrument. Heere you may see the industrious labour of *Tubal Cain* in his yron worke. Heere is painefull *Iabal*, father of such as dwell in Tents, and buy Cattell. Heere dwelleth laborious *Ioseph*, skilfull in Architecture. Heere liue *Solomons* prouident and prudent Ants, which in Summer make prouision for winter. And heere be *Pistrina socordia*, houses of correction for idlenesse, and as strict suruaying Magistrates for punishment of idlenesse, as euer was hard-hearted *Pharaoh* contrary to the *Israeletes*.

Not-

for Sodome.

Notwithstanding *Longa sunt*  
*Regum manus*, that Magistrates  
haue long armes, and many  
cares: yet *latet anguis in herba*,  
when Moses was on the Mount,  
*Israel* playd the wanton: and  
euen in this Citie (though not  
in the heart) yet in close back  
wings and obscure angles ther-  
of, there be many nests full of  
idle birds, which the carefull  
Magistrate seldom findeth out.

*Ignauum fucos pecus à praesepibus*  
*arcent*, There is in the regiment  
of Bees an intrusie & trouble-  
some Droane, which eateth vp  
the sweete hony, for which the  
poore painefull creatures haue  
laboured for long before. And  
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D 4

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Exod. 32. 19.

*Abrahams suite*

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D 4      which

*Abrahams suite*

*Gent. 3. 19.*

*1. Sam. 17. 49.*

which sometimes flourished in  
*Athens*, the *Academicke*, *Epicure*,  
*Peripatétique*, and the *Stoicke*.  
 The first were greatly giuen to  
 studie and contemplation, and  
 these are your idle gamesters,  
 who are all night in speculation,  
 deuising new tricks, and in-  
 uenting strange conueyance by  
 Cards and Dice, which next  
 day they put in practise. God  
 sayth, *In the sweate of thy face*  
*thou shalt eat thy bread*, and these  
 idle Bees liue by the sweate of  
 other mens browes, onely by  
 playing. *Dauid* with on smooth  
 stone out of his bag discomfi-  
 ted the whole hoast of the Phi-  
 listines: And this idle Gamester  
 with a blind bone out of his  
 iugging boxe, with the actiuity  
 of a Polupragmaticall finger,  
 can in one howre vndoe many



*for Sodome.*

a hopefull heire : I had almost  
sayd, many an honest Trades-  
man. Of the second Philoso-  
pher the *Epicure*, I spake before  
in fulnesse of bread, and there-  
fore I leaue him to his pleasure,  
which is his *Summum bonum*.  
The third is the *Peripateticke*,  
who vsed to dispute walking,  
and in this order are Cun-  
ny-catchers, who like the Diuell  
are alwayes compassing the  
Earth, and still going vp and  
downe seeking whome they  
may deuoure. These cunning  
Philosophers walke from Inne  
to Inne, from East to West,  
from Towrehill to Tyburne,  
(and there I leaue them) and  
with Sathan can turne them-  
selues into an Angell of light,  
full of good words, and with  
*Indus* embrace a man with a  
courtly

*Iob. 2. 2.*  
*1. Pet. 5. 8.*

*Abrahams suite*

courtly boonecongee, and at parting cut a mans throate, and empouerish many a plaine dealing countrey guest with coufenage in copartnerhip.

The fourth idle Bee, or sect of Philosophers is the *Stoike* who vsed to keepe their acts and disputations standing. And these I call your mimicall Comædians, and apish actors, who with *Thraso* thunder out *sesquipedalia verba*, a heape of inkehorne tearmes to the tenour of a poore Colliar, and with a ridiculous *Tu quoq;* moue many a foole to laugh at their owne follies. And further the licentious Poet and Player together are growne to such impudencie, as with shamelesse *Shemei*, they teach Nobilitie, Knight-hood, graue Matrons & ciuilitizens;

*for Sodome.*

tizens, and like Countrey dogs  
snatch at euery passengers  
heelles. Yea, Playes are growne  
now adayes into such high re-  
quest (*Horresco referens*) as that  
some prophane persons affirm,  
they can learne as much both  
for example and edifying at a  
Play, as at a Sermon. *O tempo-*  
*ra, O mores,* O times, O man-  
ners, tremble thou Earth, blush  
yee Heauens, and speake O  
head, if euer any *Sodomite* vt-  
tered such blasphemie within  
thy gates. Did the diuell euer  
speake thus impiously in this  
conflict with the Archangell?  
To compare a lasciuious Stage  
to this sacred Pulpit and ora-  
cle of trueth? To compare a fil-  
ken counterfeite to a Prophet,  
to Gods Angell, to his Mini-  
ster, to the distributer of Gods  
hea-

*Iude 9.*

*Abrahams suite*

heauenly myſteries? And to compare the idle and ſcurrile inuention of an illiterate bricklayer, to the holy, pure, and powerfull word of God, which is the foode of our ſoules to eternall ſaluation? Lord, forgive them, they knowe not what they ſay.

So that this Sodomiticall ſin of idleneſſe it hatched vnder her wings another broode neglect of Gods word, diſobedience to authority, theft, and the very nurserie of ſinne. Now I come to the laſt and leaſt ſinne of *Sodom*, Contempt of the poore, this commeth behinde all the reſt, aſhamed to ſhew it ſelfe, as the theefe hanging backe from the barre. The infinite number of poore ſoules in this our yron age, their hard lodging

*for Sodome.*

lodging at our barred gates,  
their continuall clamors in our  
stopped eares, and their slender  
reliefe from our shut hands, are  
able to make me to fil this San-  
ctuary and holy place with no-  
thing else but Echoes of Char-  
tie : Charitie seemeth to be so  
hard amōg vs, as thogh it were  
neuer heard of amongst vs. But  
as *Moses* with one stroke of his  
rod enforced water from the  
flintie rocke, so my desire is,  
that the hearts and soules of  
the vncharitable, mooued at  
this instāt with my light touch  
of Charity, may hereafter ex-  
tend and powre foorth fresh  
springs and streames of libera-  
lity. Of all good works which  
we doc in this life (and they are  
not many) there is none more  
acceptable to the Almighty  
then

*Exod. 17. 6.*

*Abrahams suite*

*Matb. 25. 13.*

*Matb. 19. 21.*

*Iob 32. 18.*

then works of mercy, where-  
unto Christ comfortably to  
encourage vs in our charitable  
course, promiseth out of his  
free mercy an immortall King-  
dome for reward. *Come yee blef-  
sed.* And if rich men would aske  
me the high way to heauen; I  
would aunswere them as the  
sonne of God did the young  
man, *Goe and sell, and giue to the  
poore.*

In speaking of Contempt of  
the poore, this sinne of *Sodome*,  
I beseech you in a short exhor-  
tation only (right Honourable,  
right Worshipfull, and belo-  
ued in the Lord) not to heare  
me, but the word of God, for  
I dare say with *Iob*, *I am full of  
matter, and the spirit within me  
compelleth me.* *Demetrius* king  
of *Macedon*, in the siege of  
*Rhodes*,

*for Sodome.*

*Rhodes*, especially tendred and  
preserved the picture of *Proto-*  
*genes*. And to rich men, such  
as contemne the poore, I pre-  
sent for their sayring an image  
or picture to carry with them  
into the Countrey, not to be  
hung in their Halls, or painted  
in their Parlors only, but to be  
imprinted with a pen of yron,  
or the point of a diamond in  
the table of their hearts: and  
this picture it is the embleme  
or portraiture of Charitie, to  
put them in remembrance of  
the poore, and *Let him that hath*  
*an care to heare, heare.*

A naked Child, with a mier-  
rie countenance, couered in a  
clowd, with a bloudie hart in  
the right hand giuing hony to  
a Bee without wings. Now as  
*Sampson* said to his guests, *Vn-*  
*lesse*

*Iere. 17. 1.*

*Math. 13. 9.*

*Abrahams suite*

lesse ye had ploughed with my heifer, ye could not haue found out my riddle : So this mysterie must haue an interpretor, and the meaning is this. Charity is figured a Child, because the charitable ought to bee humble, and courteous as a Child. Charity is pictured naked, for that Charity seeketh not her owne. Charity looketh merily with a pleasant countenance, God loueth a cheerefull giuer. Charitie is couered with a clowd : Almes, and works of mercie ought to bee done priuately without vaine-glorie, or ostentation. Charity holdeth a bloudie hart in the right hand : A good man is mercifull and lendeth, and his heart alwayes goeth and agreeth with his hand. Charity offereth hony to a Bee with-

*Ma*

*Math. 18. 3.*

*1. Cor. 13. 5.*

*Ma*

*2. Cor. 9. 7.*

*Math. 6. 3.*

*Iob :*

*Psal. 112. 5.*



for Sodome.

without wings, that is, relie-  
ueth and helpeth such poore,  
as for want of wings, for want  
of some limme, or member of  
their body, impotencie and in-  
firmitie cannot labour for ho-  
nie, cannot worke for their li-  
uing. And such a practitioner  
in Charitie was that good and  
iust man *Iob*, as himselfe (to the  
shame of our worldlings) con-  
fesseth: *I deliuered the poore that  
cryed, and fatherlesse, and him that  
had none to help him: I was eyes to  
the blinde, and feete to the lame.*

O I feare me, that wee haue  
many that beholde pictures,  
looke on *Cæsars* picture their  
coyne: but few that looke on,  
or like this picture of Charitie,  
or haue a good eie, that be cha-  
ritable to the poore. The Le-  
uiticall Priest entred once a

E                      yeare

*Iob. 29. 12.*

15.

*Prov. 22. 9.*

*Leuit. 16.*

*Abrahams suite*

yeare into the holiest place,  
and the Romaines noted such  
as once yearely entred not into  
their *Templum Misericordia*.

Thus deale our rich Cormo-  
rants in exercising Charitie,  
they once by the yeare perhaps  
respect the poore; nay, once in  
theyr liues; like the Swine  
which is profitable at his death,  
or with the Mole, which seeth  
onely at her end, they at their  
deaths thinke they purchase  
heaven by a halfepenie dole,  
or a Christmas dinner. O blef-  
sed Brethren, and Christian  
Countrymen, to wooe you  
from contempt of the poore,  
(for there is no comparifon be-  
twixt this charitable Citie, and  
the hard Countrey.) Remem-  
ber this one thing, *Manus pau-*  
*peris est gazophylacium Christi,*  
✠

*Ma*

*Ma*

*Iob 31*

*for Sodome.*

*Et quicquid pauper accipit, Christus acceptat. i.* The poore mans hand is Christs treasurie, and looke, what the poore receiue, Christ accepteth. Is the poore mans hand Christs treasurie? Is the poore mans boxe his Exchequer? O I feare me, Christ hath a poore stocke, an emptie Chest full of thanks in the one end, and stuffed with God helpe thee in the other, but not a pennie to supplie necessitie.

*James 2.16.*

Besides and beyond all this to stirre yee vp to Charitie, and to draw you from *Sodoms* sin, contempt of the poore: I remember, that the Apostle specifieth three christian vertus or sisters, which all at once came downe from heauen to get themselves husbands on earth

*1. Cor. 13. 13.*

E 2 a-

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1. Co

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Mat

16

Psal. 1

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 &

*for Sodome.*

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*1. Cor. 13. 13.*

*Abrahams suite*

*Gene. 6. 2.*

*Rom. 4. 16.*

among the sonnes of G O D, Faith, Hope and Charitie. The elder sister Faith, sought her husband a great while, and found none to her liking, vntill at last she met & matched with *Abraham*, by whom she had many children, & since that time hee is called the *Father of the faithfull*. Hope the younger sister went somewhat longer vnsped, many cast an eye on Hope, and fed their fancies by Hope, but none could away to liue onely in Hope. At last comes *Dauid*, and hee without feare, distrust, or delay, contracteth himselfe and marrieth with Hope: and shee proued so sweete a spouse, and comfortable a wife vnto him, and so faithfull a he'per in all his troubles, persecutions and miseries,

as

*for Sodome.*

as hee onely receiued comfort  
by her : yet my soule keepe  
thou silence vnto God, for my  
hope is in him. And againe,  
*O thou the hope of all the ends of  
the earth :* And againe, *Blessed is  
he, whose hope is in the Lord his  
God.* And againe, *I hope to see  
the Lord in the land of the liuing.*  
But for the yongest sister Cha-  
ritie, who was fairest but poo-  
rest, who had the best propor-  
tion and worst portion, shee  
wandreth still vp and downe  
and findeth none that either  
mind her, or shee hath a minde  
vnto. This poore soule, Cha-  
ritie is yet on her pilgrimage,  
shee trauelleth from land to  
land, from nation to nation,  
from house to house, from  
doore to doore, and no man en-  
tertaineth Charitie, *hæc quia*

E 3 *pauper*

*Psal. 62. 5. 65. 5.  
146. 5.*

*Psal. 142. 5.*

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*Abrahams suite*

*pauper erat.* If Charitie come  
to the great and Noble mans  
gate, a grimme Porter present-  
ly territieth her. If shee come  
to the Merchants doore, either  
a minsing maide, or a surly Ser-  
uingman rebukes her. If shee  
chance to rap at the Porch of  
the Countrey Gentlemans  
maner-house, the Dawes from  
the Chimney toppe make her  
answere, *Solitudo ante ostium*,  
there is cold cheare, when no-  
body keepeth house. If Chari-  
tie knocke at the Clergies doore,  
O shee troubleth Sir *Iohn* at his  
Booke, with her Pater noster,  
and so the prouerbe is verified,  
No pennie, no Pater noster. If  
shee stumble on the Lawyers  
threshold, he giueth her some-  
thing to couer her nakednesse,  
and sendeth her away with a  
statute



*for Sodome.*

statute lace for a largis. If shee try farther the Phylitions hospitality, he perhaps tendering her health least she should surfeit, purgeth Charity with a bitter pill of contempt, or a spoonefull of diet drinke with *God helpe*. And thus in all estates, and conditions of people, Charity is contemned and excluded, Charity is reiected and abhorred; and no maruaile then, if Charity be cold, when neither winter nor summer, in court or country, cittie or village, any man vouchsafeth Charity one nights lodging. O Lord, lay not this sinne, Contempt of the poore to the charge of rich men. And this sinne it brought couetousnesse, oppression, vsury, iniustice, extortion, fraud and iniury, and

*Abrahams suite*

where the poore is not releued, God is little beleueed.

*Luke 13.3.*

What shall wee say then? Shall we accuse *Sodom* and excuse our selues? Were the Citizens of *Sodom* greater sinners then wee? I must answer with the Messiah, *I say nay, except ye repent, ye shall all perish.* For let vs weigh their sinnes and ours in an equall ballance, and iumpe both of them together vpon the weights, and trie which is heauyest; and cast them vp all in a grosse summe, and see, which are most in number. What shall I speake of oathes, blasphemies, and swearing in Faïres, and Shōps in bargaining; yea, among Children in the streetes, who can sooner and more readily swear by the name of God, then they can tell their  
owne

*for Sodom.*

owne names. Are not wee as bad as *Sodom*?

What shall I speake of profaning the Lords Saboath, by idle walking in fields, and drinking in obscure corners, whilst the foode of our soules is in distributing? Is not this a sinne of *Sodom*? For lust and secret whoredome, like *Salomons* harlot wiping our lips, as though all were well: Wee with *Adah* discry our selues and filthinesse by our signet, cloake, and staffe: nay, the horrible and namelesse sinne of *Sodom* hath poisoned some. And are we inferiour to *Sodom*? For falshood, deceit, flattery, dissimulation, cruelty, and vsury, we can bouldly say with *Iob*, *Our iniquitie is sealed vp in bags: and this age goeth far beyond Sodom.* Name me any sinne

*Prov. 30. 26.*

*Gene. 38. 18.*

*Iob. 14. 17.*

*Abrahams suite*

*Gen. 31. 19.*

*Iud. 17. 10.*

*Psal. 38. 4.*

*40. 12.*

sinne, yea Idolatry, and you shall finde many *Labans* with his wooden gods, close Papists at their beades, and many illiterate Leuites playing the morrow Masse Priests in *Micah* his house for ten sickels of siluer by the yeare, a suite of apparell, meate and drinke : such are iugling Iesuities, and secret Seminaryes, inueigling simple soules for their penny-father Pope : O this is at least a sinne of *Sodom*, and a damnable sinne of the whore of *Babylon*, the Church of *Rome*. So that if *Dauid* said of his sinnes, *That they were gone ouer his head, and a burthen too heauie for him to beare, and moe in number then the haire of his head* : O what shall we say of our sinnes? euen with *Iob. 9. 20.* *If I should iustifie my selfe, mine*

for Sodom.

mine owne mouth shall condemne  
me. And if God for foure finnes  
thus handled *Sodom* by fire, O  
how shall he deale with Villages  
and Country Townes (*sic  
magnis componere parua solebam*)  
wherein many moe finnes, and  
more grieuous finnes dayly  
raigne, then euer did in *Sodom*.  
And surely, that God is thus  
forbearing, wee must acknow-  
ledge his loue and long suffering,  
and say with thankfull  
*Iacob*, *Wee are not worthie of the  
least of all thy mercies*. And now  
I come at last, though long, to  
the second part and party of  
my diuision, namely in *Abraham*,  
the sympathie and feeling  
compassion of the faithfull for  
their afflicted and sinfull brethren.

Gene. 32.10.

It is sayd of *Hippocrates*  
twinnes

*Abrahams suite*

*Rom. 12. 13.*

twinnes, that they alwayes looked each on the other, and in action imitated one another, which affection ought to be in all Christians one towards another, χαίρειν μέτα χαίρόντων, & κλαίειν μέτα κλαίόντων *to laugh with the that laugh, and weepe with them that weepe.*

*Exod. 32. 31.*

And surely, this affection and tender heart hath alwayes beene in Gods seruants ( as wee may obserue ) for Gods people, their sinnes, and punishment. Thus zealous *Moses*, when hee saw the people dauncing about the golden calfe, brake forth for griefe in sorrow of his soule for their sinne: *Either spare them O Lord, or race me out of the booke which thou hast written.* Thus *Samuel* mourned for *Sauls* reic-

*1. Sam. 15. 35.*

*tion.*

*for Sodome.*

ction. Thus the Prophet foreseeing in the spirit Gods iudgements hanging ouer the people for sinne, cryed out *Razi li, razi li, Oli: bogedim bagedu, vbegeg, bogedim bagedu*, that is, *My secret, my secret, woe is me: The transgressours haue offended, the transgressours haue grieuouſlie offended.* Thus was *Jeremy* grieued in his spirit for *Israel*: *I am sore vexed for the hurt of the daughter of my people.* And againe, *O that mine head were full of waters, and mine eyes a fountaine of teares, to weepe day and night for the slaine.* This compassion was in his brother Prophet, *Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpo Ierusalem?* And as pitifullie complaineth *Daniel*,

O

*Eſay 24.16.*

*Iere.8.21.*

*Iere.9.1.*

*Ezekiel 9.8.*

*Dan.9.16.*

*Abrahams suite*

*Am. 7. 2.*

*Ion. 4. 5.*

*Marke 3. 5.*

*Luke 19. 41.*

*Rom. 9. 3.*

O Lord, according to all thy righteousness, I beseech thee, let thine anger, and thy wrath be turned away. Neither was the Thecoite Heard-man behind them in commiseration, Spare I beseech thee, for who shall raise up Iacob, for he is small? and so the Lord repented for this. Thus also *Ionalh* solitarie in his cell and booth without the Citie-gate mourned for *Nininy*. Yea, this liuely feeling of our brethrens infirmities was in Christ himselfe, who sorrowed for the hard hearts of the Synagogue, and prophecying the desolation of *Ierusalem*, he wept ouer it. And in his Maisters steps walked the Apostle *Paul*, who wished himselfe to be seperated from Christ, for his brethren his kinsmen according to the flesh.



for *Sodom*.

flesh. And lastly in this place, righteous *Lot*, who sat at the gate of *Sodom* was inwardly vexed for the Citizens sinnes, and punishments menaced by God for the same.

2. Pet. 2. 8.

Take this then (blessed Brethren) for a manifest signe of the child of God, and a true marke of a good man, to be sory for his brethren, and to grieve at their punishment for sinne. But where shall wee single out amongst the sonnes of *Adam* a compassionate *Abraham*? an humble suiter for *Sodom*? or a man sorrowing for sinne in another? *Hagar* indeed mourned for *Ismael*, *Jacob* for *Ioseph*, *Ioseph* for *Beniamin*, the Israelitish virgins for *Iephthas* daughter, *Mary* for *Lazarus*, and we for the decessse and departure of

*Abrahams suite*

of our friends, & *hinc illa lacryma.* But if wee see our brother, neighbour, or familiar, to be a vitious liuer, wedded to wickednesse, and sunke in sinne, we salue it vp with *Humanum est*, so that now adayes sinne in young men is nothing but a tricke of youth, and in ould men an infirmitie of age, and heere is all the reckoning wee make of sinne. *Cato* the graue Senator of *Rome* was obserued neuer to laugh, but once, and that was, when he espyed out of his casement an Ass eating thistles, that the sencelesse beast should take pleasure in pricks, which should haue bin spurres vnto him to take paines. So we, seeing our brethren eating vp sinne as bread, and drinking iniquitie as water, rather laugh with

for Sodome.

with *Democritus* at their fol-  
lies, then with *Heraclytus* lament  
their faultes. Shall I speake  
plainely? Those, that make a  
Maygame of sinne in others,  
laughing at a drunkard in the  
channell, applauding a swag-  
gerer in his blasphemies, and as  
*Dauid* saith, running with a  
theefe, and taking part with the  
adulterer: they are brethren to  
cursed *Cham*, who seeing his a-  
ged father in a drunken fitte,  
blabbed it to his brethren in de-  
rision and contempt, when ra-  
ther hee should haue concealed  
it and sorrowed for it.

*Psal.* 50. 28.

*Gen.* 9. 22.

The Elephant, as naturall  
Historie testifieth, if he meete  
a wounded person wandring in  
the wildernesse, safely condu-  
cteth him therein: and the like  
is fathered on the Dolphine,

F who,

*Abrahams suite*

*Luke 10.34.*

who, when *Arion* was cast into the Sea, speedily conueyed him to the shore. I could wish, that after the president of our father *Abraham* in this place towards sinfull Sodome, we were either Elephants or Dolphins in spark of good nature one to another, when rather wee seeme Lions and Dogs: to pity one another, to sorrow for anothers sinne, and to pray one for another. The neighbourly *Samaritane*, to the poore passenger may teach vs this lesson: his wounds resemble afflicted sinners: his descension from *Ierusalem* to *Iericho*, his falling frō the Church of God: his spoiling by the cues sinners ouerthrow by Sathan: The Priest and Leuite, which went aloofe, *Sunt mali Ecclesie ministri*, saith *Lyra*, *Curantestantum*

for Sodome.

*tum de leuatione pecunie, non sanatione culpa.* Like our Romish priests, which ease a man of his money, but neuer heale his sin, or helpe his soule. Now the good *straunger. Infundens oleum misericordia & vinum iustitie:* it is any good man mooued in pittie & piety at a sinners wretched estate, who powreth in the oile of commiseration, and wine of righteousnes, and vseth all meanes possible to reclaime him, and cure his infirmities.

To this purpose tendeth the counsaile of the Apostle: *Beare yee one anothers burden.* And as Christ stretched forth his hand, and caught fast hold on *Peter*, when hee was ready through weaknes to sink on the sea: So ought wee towards our sinfull brethren, ouerwhelmed with

*Gal. 6.2.*

*A brahams suite*

the waues of wickednesse, to haue compassion on them, to lament their desperate condition: and by our good aduise and counsaile, and comfort out of the word of God to saue their soules: and this is to shew our selues with *Abraham* here, to bee the children of *Abraham*.

Saint *Augustine* greatly approueth this worke, and thus perswadeth vnto it : *Pia est illa tristitia alienis vitijs ingemiscere, non adherere : contristari, non implicari : dolore contrahi, non attrahi.* This is godly sorrow indeede to pittie mens sinnes, not to be polluted by them : to sorrow for them, not to sinke in them : to bee withdrawne in dolour, not drawne vnto them by delight. And when I consider, how backward we are in  
this

*for Sodome.*

this point of Christianitie, to haue a patheticall feeling and liuely touch of a sinfull mans miserie, and an inward grieve for iudgements due for their sinnes: Then I remember S. Bernard his complaint in his time for such defect of duetie among men: *Cadit asinus, & est qui subleuet: perit anima, & non est, qui curet,* First the Asse falleth into the ditch, and hee findeth a helper by and by: but the sinfull soule perissheth, and no man taketh care. And herein wee are like the base minded *Gargasenes*, who had more care ouer their swine, then their soules. O blessed brethren and Christian Citizens, this one sin want of compassion and brotherly affection hath possessed head and taile, better & worse,

*Matth. 8. 25.*

*Esa. 9. 15.*

and all conditions and callings. O where shall we find a lamenter of sinne, a reprehender of sinne, a mourner for iudgement executed for sinne, a reclainer of sinners, or with *Abraham* a pitifull petitioner to God for sinfull *Sodome*? The indulgent parent ioyeth in his leude children, and applaudeth his prodigall *Absalon*, as olde *Eli* did his sonnes, and thinketh all well without any contradiction or correction of their sins. The pampering mother glorieth in her proude darling, delighteth in her pride, and maintaineth her in all lasciuiousnes, as *Herodias* did her dauncing tripped *Salomon*, and findeth no fault in sinning. Looke further among all sortes of men, and see how remisse euery man is in this



*for Sodome.*

this point, to reclaime his neighbour, to reprehend his brother, or to rebuke a sinfull person. Yea, this sinne of flattering men in sinne is now adayes gone so far, and hath infected so many: as it is sometimes found in the house of *Leui*, and in the Scholes of the Prophets, and against this God crieth out in high Jiscontent: *From the Prophet to the Priest euery man dealeth falsely, for they haue healed the hurt of the daughter of my people with sweet words, saying Shalom, Shalom, Veen Shalom,* Peace peace, and there is no peace. And surely (blessed be-  
loued) as it is odious in the sight of God: so it is hatefull to euery good man, when a mealy mouth Minister shall superficially and nicely glaunce

*Ierem. 8. 11.*

F 4

ouer

*Abrahams suite*

*Marke 3.17.*

*1. King. 22. 24.*

*Am. 7. 13.*

*Job 32. 22.*

*Gal. 1. 10.*

ouer sinne, as men walke on ice. When Ministers ( who ought to bee *Boanerges* the sonnes of thunder, as Christ called *Iames* and *Iohn*, when they, I say, shall either feare with smoothing *Zidkijah* to speake the truth, or forbear with white-liuered *A-maziah* to rip vp the bowell of sinne : I make no better of such temporizers, then of forsworn and vnconscionable Country Church-wardens, who præscent *Omnia benè*, when all the parish is out of square. *Iob* vterly misliked this, *I may not giue titles to man, lest my maker take me away suddenly.* And the Apostle was afraid thereof, *If I should please men, I were not the seruant of Christ.*

Let vs all then (Blessed brethren) imitate the life of our faith-

*for Sodome.*

faithfull father *Abraham* : let  
vs with him sorrow and grieue  
for our sinfull brethren : let vs  
with *Abraham* pray for *Sodom* :  
and let vs after the example of  
*Abraham* entreat God, and la-  
bour him by continuall praiers  
to be mercifull to sinners. And  
herein we shall performe that  
excellent worke commended  
by the sonne of wisdome, *Solo-  
mon* : Lekak Nepashoth<sup>i</sup> Ka-  
kam, i. *He is wise, that winneth  
Soules.* To fold vp this part in a  
narrow plaite, and to winde vp  
in a word : there is no such ma-  
nifest signe of true loue, and  
godly friendship among men,  
as one to finde fault with ano-  
ther for sinne, and to rebuke a  
friend for his inordinate life.  
And therefore howsoever *Sci-  
pio* distasted *Bias* in opinion,  
*Ama,*

*Pro. 11. 30.*

*Abrahams suite*

*Ama, tanquam osurū* : I take his meaning thus, that wee ought so to loue a friend, as therewithal we should hate his bad conditions, embrace the man, but hate his manners : and this is the priuate duty of one towards another, and a Christian office, which ought to bee found in the heritage of *Iacob*. And among many morall præcepts and ciuill Lawes established by God himselfe in the common wealth of *Israel*, this was enacted, for one : *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer not sinne upon him.* And the Apostle hath a worthy saying. *Acknowledge your faults one to another, and pray one for another, that ye may be healed : For the praier of the*

*Leuit. 19. 17.*

*Iames 5. 16.*

*for Sodome.*

*the righteous auaieth much, if it  
be feruent. Salomon shutteth it  
vp thus : Open rebuke is better  
then secret loue. But more plaine  
is the holy Ghost by the Prophet:  
Shabu, Vehashebu, Returne,  
and cause others to returne:  
and that man, which retur-  
neth himselfe to the Lord, and  
with him maketh others to re-  
turne : he may sit downe and  
say withould Iacob ioyfull of  
Iosephs life: Rab, I haue ynough.*

*Pro. 27. 5.*

*Eze. 18. 30.*

*Gen. 45. 25.*

Thus at last I come to the  
last part, namely in *Sodome*  
wherein ten righteous persons  
could not bee found) the small  
number of the elect, and few-  
nesse of good and faithful men  
in the Church. The estate and  
condition of the Church of  
God is elegantly set foorth by  
the princely Preacher of *Israel*

*So-*

*Abrahams suite*

*Eccle. 9. 14.*

*Luke 11. 31.*

*Colos. 2. 3.*

*Luke 17. 17.*

*Deut. 4. 28.*

*Iob. 1. 2.*

*Solomon : A little Citty and few men in it &c.* This small Citty with few men in it representeth the Church militant on earth, which is daily assaulted by the strong man vp in armes Sathan, and was deliuered by the pollicy of the poore wise-man *Iesus Christ*, and yet none is thankfull for his paines, hardly one to tenne, as it fell out among the leapers. So that whereas *Babylon* is said to bee a great Citty, and *Nininy* to bee very spacious ; forty and odde miles about : yet the Church of God is but a little one, and as it is small, so there be but a few therein. This was apparent in all ages, that most in the world were badde, and that the kingdome of Sathan alwaies exceeded Gods. At the deluge the  
wic

*for Sodome.*

wickednesse of man was great,  
and the whole world corrupt,  
and there were only eight, that  
found grace in the light of the  
Lord. Iust *Ioseph* in *Agypt*,  
*tanquam Rosa inter spinas*, as a  
rare rose among a world of  
thornes. *Iob* in the land of *Huz*,  
a blacke Swanne, to keepe him-  
selfe vpright in an heathen Na-  
tion. *Nicodemus* the night-wal-  
ker, with *Ioseph* of *Arimathea*,  
and a small handfull of others  
in the whole Synagogue of the  
*Jewes*. And in this Citty of *So-*  
*dome* (besides *Lot* and his hous-  
hould) God apposed citty and  
suburbs with the number of  
tenne. The Arke of *Noah* præ-  
figured this paucity and defect  
of the faithfull, and of such as  
should be saued in the Church,  
when the number of vncleane  
beasts

*Abrahams suite*

*Psalm. 143.*

*Isay. 5.  
Psalm. 80. 8.*

beasts exceeded the number of the cleane. And euen in these daies, when the whole world swarmeth with multitudes of people, and men surpasse in number the moates in the sunne, and sands on the shore: If GOD should looke from heauen, or come in progresse to iudgement, hee shall finde but a few good, hardly fifty in a Citty, tenne in a Corporat on three in a village, two in a house good: nay, I feare mee greatly we would send him away discontent, as from *Sodome*, for want of ten righteous persons, and cut him short of his tith. It is no meruaile then, if God call his Church a Vineyard, which is but a small spot, and a little plot in respect of the slender quantity of vines, which it containeth



*for Sodom.*

taineth, and euill quality of grapes, vvhich it affordeth.

The ancient *Hebrewes* giue an ingenious and exquisite reason, why the great name of God *Τετραγὰμματος* is written almost in all nations and tongues, onely with foure letters. The Iewes call him *Iehouah*, the Grecians *Θεός*, the Latinists *Deus*, the AEgyptians *Thewt*, the Persians *Syros* the Arabians *Alla*, the French *Dieu*, the Germans *Gott*: to import, that in the four parts of the world both to the Iewe and Gentile his name is known, and that God hath his Church euery where : and if not tenne, as in *Sodom*, yet can hee find some, which bee his, although they bee of no note or account in the world : *There is a remnant through the election of Grace*

*Rom. II. 5.*

*Abrahams suite*

*1.Kings.9.18.*

*Matth.13.8.*

*1.Cor.3.6.*

*Grace.* This was that comfortable answer, which God gaue to iealous *Elijah*, when hee was out of all heart for the small number of Gods Children. I can find seuen thousand in *Israell*, that neuer bent knee to *Baal* or kissed him with their mouth So likewise the seede, that was sown in foure seuerall grounds, the fourth part of it tooke root and fructified: and wherefoe *Paul* planteth, or *Apollo* watereth, all labour is not lost, in some God will giue increase, & among an heap of hearers God hath a secret number, which are his. The Apostle *Paul* affirmeth, that not onely a small number are elect: but he sheweth also, of what manner they be, which are of Gods Church.  
*Not many wise and mighty after the*

*for Sodome.*

*the flesh are called, but poore and wile, and things which are not.*

1. Cor. 1. 27.

*And Hierome considering this said: E plebecula paupercula Ecclesia, The Church consisteth of the simplest sort and meanest men.*

Now then as in the overthrow of *Sodome*, *Lot* secured himselfe in the little Citty *Bela* or *Zoar* for his sanctuary, and so escaped Gods vengeance & punishment: So (right Honourable, right Worshipfull and blessed brethren) I beseech and exhort you by the comming of our Lord Iesus, and by our assembling vnto him, that your conuersation bee holy and in godlinesse: that whensoever the Lord shall threaten storme and tempest vpon sinners, or fire and brimstone as on *Sodome*: we may bee assured of little *Zoar*

Gen. 19. 20.

2. Thess. 2. 1.

G

for

*Abrahams suite*

Rom. 9. 6.

for our refuge and receptacle,  
that Gods Church may be our  
defence : that we be sure, we be  
not only of *Israel*, but *Israel*,  
members of the Church, and in  
the smal number of Gods elect.  
This was the daily praier and  
meditation of *Nazianzen*.

Ζηλω Νῶε κιβωτίου, ὅπως μέγρον αἰῶνα  
ἀλλέξω. i.

*Quaro ratem Noæ, ut mortis  
discrimina vitem.*

So that without this *Arke* of  
Gods Church, there is no safe-  
ty in this life, nor saluation in  
the next.

*Non Deus huic Pater est, cui  
non Ecclesiamater.*

Among all the heauenly and  
powerfull wordes, which pro-  
ceeded from the *Messiah*, there  
is none in my minde more mo-  
tiue, or stirring to make a man  
mind-

*for Sodome.*

mindfull of himselfe, then this;  
*Many are called, but few are  
chosen.* And verily a right bad  
man, if he well and rightly con-  
sider this point, the small num-  
ber of the elect, and those that  
shall be saued: it will make him  
cry out with *Balaam*; *Let my  
soule die the death of the righte-  
ous, and let my last end bee like his.*  
*Praclararara*, choise things are  
most rare, as we may obserue in  
nature. Of ordinary stones  
there are store, but pretious  
stones are scant: vnprofitable  
herbes grow euey where, but  
graine and flowers more spa-  
ringly: and in the Church there  
bee many, but few which are  
Gods, many vessels, but few of  
honor: & therefore our sauior en-  
courageth his handfull & small  
company: *Feare not little flocke.*

G 2      There

*Matth. 20. 16.*

*Num. 23. 10.*

*Luke 12. 32.*

Rom.9.18.

There is one Speech vttered by the Apostle, which as often as I thinke on, so oft doe I feare, and tremble : *The Lord will make a short count on the Earth.* Where there is a small flocke, a short count will serue the turne. A Bill of few parcels is soone summed : And the complete number both of the elect and castawaies being known before hand to the Lord : the audit at the day of iudgement will bee very short, and he will make a quicke dispatch at the generall Affise of the glorious Resurrection, when hee shall giue sentence of life and death.

Fathers, Men, and Brethren, and all yee, (that heare me this day) there is none here present, but he assureth himselfe, that his name is registred in the  
Booke

*for Sodome.*

Booke of life : every man hopeth to be saued ; Saluation is the goulden Bell, for which we all run : Saluation is the marke, wherewith we all ayme : and euery man hath one foot (as hee thinkes) already in Heauen. To encourage all, and to exanimate none in their course, a man may easily resolue himselfe, whether he be in the right way, or no : in the high way towards Heauen, and so consequently know also, if hee be in the number of the elect, by that direction and rule taught by our Sauour : *Enter in at the straight gate, for it is the wide gate and broad way, that leadeth to destruction, and many there be, which goe in thereat : Because the gate is straight, and the way narrow, that leadeth vnto life, and*

*Matth. 7. 13.*

*Abraham's suite*

*few there be that finde it.* Heere are proposed two waies and two gates, which all the world walke in and enter in at, the wide gate and broad way, the narrow way, and straight gate. The first is the broad cart way, and wide staring gate, which leadeth to Hell, & a blind man may hit it, and many goe thither. The other is a little foot path scarce beaten, & a straight portall to Heauen, and a farre trauailer often misseth it, and this is found of very few. Note as Saint Paul said to his, so I to you, *Prove and examine your selues*, which of these two waies ye walke in, and which of these two dores ye looke within: and then shall it be seene, whether yee bee in the number of most and worst, or in the number of few-

2. Cor. 13. 5.



*for Sodom.*

fewest and best, and whether  
yee shall be saued or damned.

Dost thou walke in the old  
way, which is the good way?  
Art thou strict and praeise in  
fasting and praying? Art thou  
straight girt about with verity,  
and the goulden girdle of con-  
tinency? Dost thou narrowly  
keepe thy feet from euery euill  
way, that thou mayest obserue  
the word? Dost thou not fol-  
low a multitude to do euill, nor  
the world by the broad way, &  
wide gate? Dost thou set down  
thy rest with *Iosuah*, I and my  
house will serue the Lord? O  
this is a signe, that thou art  
the child of God, and booked  
among the number of the e-  
lect, and that thou art sealed  
for the seruant of God in thy  
forehead among the tribes of

*Ier. 6. 16.*

*Eph. 6. 14.*

*Apo. 1. 13.*

*Psal. 119.*

*Exod. 23. 2.*

*Iosua. 20. 15.*

*Abrahams suite*

the children of *Israel*. The more I consider this point, that the whole City of *Sodom* could not afforde ten righteous persons, and how sma'l a number there is in Gods Church prædestinate to saluation: when I thinke, that the huge Monarchy of *Sathan* farre exceeds the little Aristocracy of God: how at the last day *Hel* shalbe thrunged and crowded full of reprobates, and *Heaven* empty in comparison, & few saued: So long am I bound hand and foot from sinning, and sinne all this while hath no power to raigne in my mortall body. And this was the heauenly vow and Diuine meditation of *Anselmus*:  
*Si hinc peccatum, & illinc infernum habcrem, ac vni eorum necessario immergi deberem: prius me*

for Sodom.

*me in infernum demergerem, an-  
tequam peccatum committerem.*

If (saith he) Hell were on one  
side, and Sinne on the other, &  
that perforce I must into one of  
them : I would first run head-  
long into Hell, before that I  
would meddle with sinne. O  
sanctified soule ! O mortified  
breast ! how far doe we digresse  
from this reuerent aduertise-  
ment of this blessed Saint ?

To temper all my speech by  
the time, I will make my con-  
clusion an exhortation, drawen  
out of Christs Sermon concer-  
ning his second coming to  
iudgement : wherein hee war-  
neth vs to be watchful & care-  
full, and not secure or dissolute,  
as in the daies of *Noah*. For  
(saith he) two shall bee in one  
bed, the one receiued, the o-  
ther

*Like 17-34*

*Abrahams suite*

*Matt. 25. 32.*

*Gen. 30. 41.*

*Can. 1. 7.*

ther left: two in the field, one receiued, and his fellow forsaken: And seeing at the coming of the Sonne of man in his glory there shall be a separation, either on the right hand for sheepe, or on the left hand for goates: Let vs all I beseech you, strue and endeouour to be numbred among those that shall be receiued: and that we may be counted sheepe of the Lords hand and people of his pasture like *Iacobs* coloured sheepe: Let vs get vs forth by the tents of the shepheards.

First therefore as yee haue heard (Blessed Beloued) of the longanimitie, longsuffering and patience of the Lord in executing iudgement and punishing sinne in his forbearance of *Sodom*, with which he would

*for Sodome.*

would in no wise haue delt rigorously : Let vs all bee warned heereby, how wee abuse Gods goodnesse and clemency, by præsumption of mercy, delay of repentance, and contempt of his menaces : *Let vs not despise the riches of his bountifulnes, but know that the bountifulnesse of God leadeth vs to repentance.*

Rom. 2.4.

Secondly, in *Abraham*, who became an humble suitor to god for Sodome: Let vs as the children of *Abraham*, when wee see our brethren funke in sinne, loose in life, and that they haue sold themselues to worke wickednesse (as it was said of *Achab* : ) Let vs sorrow for them, pray to God for them, and vse all meanes to conuert them : and let vs with the mercifull father make merrie at the return  
of

1. King. 21. 15.

*Luke 16.10.*

of our prodigall brother, and with the blessed Angels reioyce at the conuersion of a sinner.

Lastly, in that the whole Citty of *Sodom*, was stalled with tenne good men, and could not yeeld them to God, let populous Citties and great places make sure, that there may alwaies bee found among them a righteous *Lot*, and a-boue the number of tenne, yea rather tenne thousand recorded in the writing of the house of *Israel*. And let priuate families, and euery houshold take heede, that when the Lord shall come at his generall visitation through our streetes, and passe along by our houses: that then the postes of our dores bee found  
sprink-

*for Sodome.*

sprinkled with the blood of  
the Lambe, that so God may  
balke vs, and that the plague  
of destruction may passe o-  
uer our heads. Yea, let vs  
all with faithfull *Rahab* dis-  
play out of our windowes a  
redde carnation ribbin died  
in the blood of *Iesus Christ*,  
that God may thereby know  
vs, and haue mercy on vs at  
his comming to dissolue the  
World. That then wee may  
bee taken vp from the tents  
of *Keder*, and out of this vale  
of misery, to be infranchi-  
zed Cittizens in the holy  
Cittie of new and true *Ieru-  
salem*, where (as *Augustine*  
speaketh) the King is verity,  
Law is Charity, Dignity is  
Equity, Peace Felicity, Life  
æternity.

Graunt

*Abrahams suite*

Graunt (deare Father) wee  
beseech thee, these and all o-  
ther things necessary both for  
our bodies and soules in this  
life and the next, euen for thy  
Sonne *Iesus Christs* sake our Sa-  
uiour, to whom with thee and  
the holy Ghost in Trinity, bee  
all power, praise, glory, thank-  
giuing, and dominion in v-  
nity now and for  
euer. *Amen.*

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FINIS.

*Sarah Smith*  
*her book*





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